2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

The office of wizard is not hereditary; indeed those I met 756
with were unmarried. A boy or a girl, if what we should 791
call odd, as in the case of Cayuke's daughter, an old-fashioned and eccentric girl of thirteen, is considered to be marked out as a wizard; but the functions, so far as directing ceremonies, are sometimes performed by an ordinary member of the party. The stock in trade of the regular wizard consists [778]
of a few fetishes, or charms, carried in a bag, carefully concealed from public gaze, and exhibited to his colleagues alone. In addition to these, they seem to possess a real knowledge of simples, although this is not confined to them. Their professional operations are never accompanied by epileptic seizures and real or simulated convulsions. They, of course, are expected to prognosticate the success or failure of undertakings, and the issue of sickness, and foretell the future generally; and their position in this respect is a dangerous one, as a failure of their predictions is frequently punished with death; but, to make up for this risk, they are universally received with honour and hospitably entertained, and are usually enriched by the accumulation of presents. The power of witchcraft is by no means believed to be con- 754
fined to them; any person may be suspected of this crime, and it is not an uncommon occurrence for people when dying to lay their death to the charge of some person by name. All the missionaries' instructions did not prevent Casimiro, after the death of either his mother or one of his wives, from sending an agent to kill a woman who, as the deceased averred, had bewitched her. Certain signs and 787
omens are superstitiously regarded; one particularly dreaded 825
is the cry of the nightjar, common on the slopes of the Cordillera, which, if uttered over a camp or toldo, betokens sickness or death to some of the inmates. They hold this bird in great veneration, and object to its being injured in any manner. Another animal supposed to be possessed of magical powers is a flat toad-like lizard, which is believed to lame horses by mysterious agency, and is killed whenever met with.

5: Bourne T-5 (1849) 1874
SH5 Tehuelche SH5

181 Though their great size at first sight was fitted to inspire terror, it required no very long observation to discover that they were deficient in natural courage. This, in fact, might be inferred at once, from their habitual deceit, treachery and artifice, which are the defences of the weak and timorous, rather than the weapons of strong and daring [726] natures. They always select the night to inflict injuries; never meet an enemy in open combat whom they can stab from behind, or despatch in the dark; and, when obliged to 771 attack by day, always do so in large numbers. This defect [787 of courage is increased by their superstition; they have great faith in charms, signs and omens, a weakness which I • 778] anticipated might exert great influence on my destiny in important conjunctures. Could I by any means so master their secret as to possess myself of its mystic power, it might prove an effective aid to my plans of self-defence, or of escape. Should it, on the other hand, be turned by any accidental causes against me, its impulse might prove irresistible by power or contrivance. There was no appearance of idolatrous worship among them, nor could I observe any allusion to a Supreme Being, or to any superior powers having personal attributes; and, except a single ceremony, of which more hereafter, the nature of which was and is still inexplicable, there was nothing that suggested to my 266 mind the idea of religious worship. Whether they are cannibals or not, has been a matter of some dispute. So far as I know, they have been, heretofore, only casually observed on the beach by voyagers, or vaguely reported of by the people of adjoining countries and neighboring settlements; neither of which is a sufficiently reliable source of information. My own personal advantages on this head

The marriage ceremony, once the woman's price has been fixed 585
and paid, is limited to the father's taking her to the groom's tent, unless she herself goes off to the groom unattended, a thing which is not at all reprehensible. The groom then has a mare or two slaughtered, according to his means, and invites the bride's and his own male and female relatives and friends to eat the meat which, once done, the marriage ceremony is over.

Both the men and the women are very loving and devoted to their 854
children, whom, as soon as they are born, they bind about with many soft and pliable leather bands which they have in readiness. The babies are bound for over a month to a board made of many small sticks which are tied together and covered with hide. The Indians say that they grow up [142
straight in this way, and the fact is that both the men and the women are 516]
all very straight and well built, and none are ever seen whose shoulders are hunched. Once the babies are taken out of their bindings the mothers usually carry them about with them on their backs, the baby's head issuing from the same opening in the garment as the mother's. When on the march they make a sort of cradle out of hide and sticks, rounded over and sealed on all sides except for openings for the head and feet, which they line and embellish with flannel, cloth or anything they may have, and ornament with beads, bells, etc., as they may be able to, and they secure them on the horse's rump behind the mother. Children are never seen to weep amongst these people, unless they receive a blow or fall.

Their religion is limited to a sort of belief in two powers, one 776
benign, which has jurisdiction only over the heavens and is independent 778●
from and without power on the earth and its inhabitants, of whom they [771]
take little notice; the other power is both benign and stern, and governs the earth, directing, chastening and rewarding its inhabitants. This power they worship in any guise in which they may represent it, or in the shape of some object found on the beach washed up from a shipwreck, such as masks from a ship's prow or fashion pieces from the stern, these being the preferred representations for their worship since they suppose them to have appeased by enchantment. This deity is called the Camalasque, which can be rendered as "powerful and valiant" [75]. Each person who has one of the figures defends it and believes that his is the true deity and those belonging to other Indians are false ones; yet disputes never flare up or get out of hand because they feel that the deity will itself bring down vengeance upon those who offend it. They believe that sickness and death are the [753
god's retribution, unless they occur in old age, in which case they are 76[]
attributed to natural causes. These images are kept in the tents, completely wrapped up in skins, woolen cloth, flannel or linen, as each is [756]

able, and it is never uncovered for anyone unless by order of the pseudo holy man or witch doctor, who may be either a man or a woman. This person ordinarily has to practice his art daily, chanting to the deity to the accompaniment of two gourds filled with pebbles -- a type of music which is as unpleasant as is his own voice. In this manner the witch doctor makes petitions to the deity to the effect that the group's enemies may sicken or die. This often redounds in the witch doctor's undoing for should his incantations be followed by some plague among the enemy, or some chief or important person die amongst them, then the enemy group will try every means to capture the witch doctor and make a devil's martyr of him. The witch doctors must also chant to the deity in intercession for the sick in their own camp in order to overrule the witch doctors among their enemies. If the sick person is not brought back to health the sick one's friends often will give the witch doctor his just deserts, at least by depriving him of his occupation and treating him as of no repute in the future; if the wife or son of a chief should die the witch doctor will often pay for his unsuccessful cure with his life. The witch doctor's curative efforts are limited to chanting, no other medicines being used in the curing of sickness. And so these singing doctors encounter many hardships in their lives, there being but few who die of natural causes, but nevertheless there are always many eager for the job because they can have a free hand with the Indians' wives if the latter are willing, or, if the witch doctor be a woman, she can have relations with the men. There are almost as many witch doctors as there are families because as a rule the head of every household has an idol of his own in his tent, and if the camp is made up of four, five or more families, there are an equal number of witch doctors or pseudo holy men -- let it be remembered that amongst the Indians a family is not composed only of man, wife and children, but also of all of the relatives of the husband who is the family head, and who is therefore a sort of subaltern chief under the one who has general overlordship and property rights to the land.

When someone in the family becomes sick the family witch doctor comes to chant in the person's very ear, in such loud and harsh tones that the sounds alone might be enough to bring about his death. If the patient gets worse [76] the witch doctor invites the participation of others of his profession and all the old women, in order to help him in his chanting; should the patient die no one other than the original witch doctor is held responsible. Once the sick person is completely prostrated, if she be a virgin and young, a tent of ponchos is made for her at some little distance from the camp. She is put into it and there the chanting becomes louder because

he ease the soul's distress somewhat until the decreed time comes around. They are so superstitious in this matter that some are persuaded that it is desirable to put a little food and valuables in the grave so that the souls of the deceased may eat and entertain themselves; others think that this is fruitless, believing that the idol will supply them with all that is necessary. This matter is ordered in each [76] family according to the opinion of the imposter witch doctor, who deceives himself and hoodwinks the others as he pleases, no notice being taken of his inconsistencies, even when his thoughts and his commands are seen to be continually at variance. These liars make the others believe that the idol makes signs with its hands, and that it speaks, and then they repeat what they say they have heard the idol say, before the people are present at the time when the witch doctor unwraps the idol, and they see with their own eyes that it is a lie, if the witch doctor says that it has spoken or gesticulated, that is enough for them to believe the thing blindly.

They are of the opinion that nothing they can do can offend the deity they worship in any way, and so they believe that the adversities and punishments which he sends them are not because they have deserved them because of their transgressions, but because the idol just gets it into its head to treat them badly. Thus the graciousness of this power consists in having good horses, health and peace, in finding plentiful game, and in the faithfulness of their neighbors.

The number of Indians who are here settled is about 4,000 persons. They occupy the territory on the coast which has already been indicated. They cannot leave this region because they are hemmed in on the east by the sea, on the north by the Rio Negro and the Pampas Indians of Buenos Aires, and on the west and south by the mountain chain which it is impossible to cross owing to its height and because it is covered with snow the year round. So forbidding are these mountains that they are to all intents uninhabited, even by birds.

In all this land there is absolutely no lumber for construction purposes, but there is an abundance of firewood on all hands, good for burning, and the greater part of the ground is covered with sabine, <u>torbisco</u>, thyme and <u>gomieles</u>. All the land is rugged and cut up into hills, gullies and valleys. One of these latter is to be found twenty leagues away from San Julian, and is a very pleasant place which the Indians call Ocuna. There are in it innumerable springs with good water. In most of the gullies and valleys springs are to be met with at a distance of one, two, three or four leagues from the shore. It is improbable that these parts are